

[P 46(B)]

SA19 Talamancas SA19

Bribri
Cabécar

758 house. The *pejibaye* has the advantage of thorns to keep innocent children from straying into trouble, as no one except the medicine man is allowed to touch the ill. Water is kept within reach of the sick person by suspending it in a gourd from a long stick.

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753 Lehmann¹⁴⁷ pointed out that the liver was considered the key to all emotions, sickness, and health. This is still true. The Cabécar phrase for happy or the state of good health signifies that the liver is in good condition.

[774] Lehmann further adds that the activities of the soul are connected with this organ.¹⁴⁸ On the whole, many fevers are supposed to be caused by the liver. Among the Bribri, however, influenza is credited to *bák-namú* (see Myths).

164 The principal complaints noted among these peoples are caused by intestinal parasites with subsequent anemia; conjunctivitis, especially among the Bribri; *papalomollo* or Leishmaniasis; and malaria, particularly in Talamancas. Measles, mumps, and at times smallpox and yellow fever also take a heavy toll when they occur in epidemic form.

• 839 Among the Cabécares, there are numerous cases of male perversion. No social stigma is attached nor is any cure attempted.

278 Curing. Herbs, vines, quinine bark, and other medicines prepared from flowers and berries are used.

752 A medicine for snake bites is made from *Dracontium Pittieri* Engl. and also from

824 *Aristolochia sylvicola* Standley, which is mashed and cooked. This is combined with the bark of a tree called *bek* in Cabécar and is used to cause sterilization. Diets, as has been

757 noted, form a part of many cures although they are also observed at times of death by the *usegLa* clan. The principal ceremonial and

755 magical elements included in curing are songs (prayers), always sung with the staff and the

533 stones. One of the prayers the medicine men of Cabécar and some of the Bribri sing to combat sickness and to foretell if the patient will live or die is given under the heading of *Sacred Songs*. To rid one of the *wimbu*, the medicine man sings for three nights and asks *sibu* (see Theological Beliefs) not to allow the spirit to scare any more.

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¹⁴⁷ Lehmann, 1920, vol. 1, p. 282.¹⁴⁸ Lehmann, 1920, vol. 1, p. 282.